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EDITORIALS & COMMENTS

Editorial Correspondence

Stratford-on-Avon, August 11, 1933.

DEAR LIVING CHURCH FAMILY: This note, I am afraid, cannot really be construed as "Editorial Correspondence" except in the rather remote sense of being a letter from the Editor. There is nothing editorial about it, and it is likely to be very informal and rambling; so if you want more serious reading, turn at once, I pray you, to some other page and skip these random and inconsequential midsummer thoughts.

We have been motoring through the south and west of England, and a very delightful trip it has been. It is the ideal time of year for such a tour, and the weather has been perfect.

I am writing from that Mecca of American tourists, Stratford-on-Avon, where Shakespeare was born and spent his early years. I am indeed at this moment sitting in the oldest room of an inn that stood here in Shakespeare's day, and that is said to be equipped with a genuine Elizabethan ghost—though I must confess that my slumbers were disturbed last night more by passing automobiles and motorcycles than by any nocturnal visitor from the spirit world.

Stratford has a very interesting link with the American Church, in the window over the altar of St. Peter's Chapel, Holy Trinity Church. Although it is inscribed "Gift of America to Shakespeare's Church," it is not the one generally pointed out as the American window. The central panel of the St. Peter's window depicts the Madonna and Child and the visit of the Wise Men. Surrounding this are eight panels showing scenes and characters from English and American history. Perhaps the most interesting of these, to an American Churchman, is the representation of Dr. Seabury's consecration by three Scottish bishops. Another shows Seabury, in cope and mitre, and Bishop Eric of Greenland, who was, I presume, Leif Ericson's bishop. Other panels show the Landing of the Pilgrim Fathers, the Martyrdom of Laud, and so on. It is very well executed, and well worth seeing.

THE ENGLISH CATHEDRALS are a constant source of inspiration. What an age of faith, to construct such magnificent memorials to the glory of Almighty God! Yet what great evils were committed by many of these same cathedral builders, and what stories of bloody crimes many of them perpetuate! They are continuing witnesses to the dual nature of man: his constant striving toward God and the beauty of holiness; his continual traffic with the world, the flesh, and the devil.

I shall not weary you with a repetition of the peculiar glories of the several cathedrals and abbey churches, each with its own distinctive individuality—Winchester, with its magnificent vaulted nave; Exeter, with its unique transeptal towers and its minstrel's gallery; Wells, with its golden east window and its famous clock; Bath, with its Jacob's Ladder; Gloucester, with its splendid cloisters and its tiny Saxon crypt church; Glastonbury, with its sealed memory of a British Christianity so close to our Lord's own day that the very thought of it fills one with reverent awe.

What is more important, it seems to me, is the evidence of growing recognition of the great truths to which these monuments bear witness. It is not merely that the cathedrals are being restored as museums of the past that is significant, but rather that they are beginning to be used again in the ways their builders intended—as Houses of God and temples of His Catholic Faith. True, they have been used in every age for formal and respectable services on Sundays, but one has only to recall the six Communions in St. Paul's Cathedral on Easter Day in 1800 to realize how perfunctory the administration of the Church's sacraments had become. Today there is a daily Eucharist in most of these English cathedrals, and the altars have been restored and are fittingly ornamented for the central act of Christian worship. In some of them the Blessed Sacrament is again reserved, and regular hours are appointed for the sacrament of Penance. Amid so many

signs of increasing worldliness everywhere these indications are definitely encouraging.

Nor is the art of cathedral building lost today. I have not seen the great church being erected at Liverpool, but I have visited the one completed in 1910 at Truro, and it need not fear comparison with those of an earlier day. It is not large, and it lacks, of course, the mellowness of antiquity, but it is well built and fittingly appointed to serve the needs of its people. It is typical of this country that the Cornish people do not consider Truro as a new diocese at all, but as a restoration of the ancient see that existed in Cornwall before the coming of Augustine and the Latin mission, and its subsequent union, a dozen centuries ago, with the diocese of Exeter.

WITH THESE THOUGHTS in mind, I like to try to look into the future of our own land, when America shall no longer be a new country but shall also have a venerable history of a thousand years or more. What monuments shall we of the twentieth century leave for the edification of our descendants in those days? Well, fortunately, the hot dog and barbecue stands that line our country roads (and that are so pleasingly absent from the English landscape) will be gone, and the memory of them, one hopes, lost. Of our city skyscrapers there will probably be remains, unless they are all torn down to make way for some newer structure to serve the needs of a different (and, I trust, better) social order. But fortunately we have also some of our own great cathedrals that will remain, notably the splendid ones at New York and Washington. Whatever else the historian of the future may say about twentieth century America—our commercialism, our greed, our sometimes narrow nationalism, our failure to recognize that we cannot save ourselves if others perish, the evils of our industrial system—at least he will have to reckon with these substantial evidences of a continuing faith in the fatherhood of God and the universal brotherhood of man.

But enough of these casual thoughts. It is summer, and I have not the wit nor you the desire to concentrate on serious thoughts. Therefore adieu, and may these days be happy ones for all of you.

CLIFFORD P. MOREHOUSE.

Labor Sunday Message, 1933

(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.)

IN THIS PERIOD of long-continued hardship and human suffering, the Churches in giving spiritual help and physical relief to individuals should not forget to lift high the ideals and principles of their faith upon which a better world must now be built. The voice of the prophet needs once more to be heard, both proclaiming the need of personal righteousness and calling men and nations to repentance for unchristian relationships in our economic life; crying in the wilderness of modern times, "Make straight in the desert a highway for our God."

The teachings of Christ which bear on economics are not expressed in technical terms. They deal primarily with motives and human values. They are therefore the more searching and timeless. They center upon the priceless worth of the humblest human being; the fundamental place of love in human life; the religious significance of daily bread, shelter, and security. They give supreme emphasis to the motive of serving the common good as over against private self-seeking: "Whosoever loseth his life for My sake, shall find it."

These teachings strike at the very root of the exploitation of human life for profit, at the mania for gambling and stock speculation, and at all efforts to acquire wealth while making no personal contribution to society. Jesus' teachings of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good.

As an expression of the specific ideals for which the Churches should stand in seeking to bring in this better social order, we would point to those articles of the recently revised social ideals of the Churches which deal with economic questions. They include the following declarations:

THE CHURCHES SHOULD STRIVE FOR

"Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and co-operative spirit.

"Social planning and control of the credit and monetary systems and the economic processes for the common good.

"The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"Social insurance against sickness, accident, want in old age, and unemployment.

"Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups.

"Abolition of child labor; adequate provisions for the protection, education, spiritual nurture, and wholesome recreation of every child.

"Economic justice for the farmer in legislation, financing, transportation, and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Justice, opportunity, and equal rights for all; mutual goodwill and co-operation among racial, economic, and religious groups.

"Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a co-operative world order.

"Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

No one can contemplate the profound changes involved in any successful carrying out of these social ideals without realizing that they make unprecedented demands upon the moral capacity of individual leaders and of the whole people. What we lack in order to accomplish these ends is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage, and an unselfishness greater than are now manifest in American life.

If violence and bitterness are to be avoided in the process of social change, the privileged must actively participate in the movement toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A heavy obligation also rests upon labor and its leaders to establish and maintain a co-operative relationship in the economic process. It is the Church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change. The time is at hand. Lest blind selfishness destroy civilization, let us move forward more boldly in our economic life to the realization of our ideals of justice and human brotherhood.

The Place for Emphasis in Evangelism

By the Rev. Malcolm S. Taylor

Director of Evangelism for the National Commission on Evangelism

A FEW MONTHS AGO a professor in one of our seminaries was visited by a delegation of vestrymen from a parish seeking a rector. "Suggest to us," they said, "a man who can lead us forward in our spiritual development. We are not after a brilliant preacher or a great administrator; we want a man who will teach us and help us to pray." And the moral of that is that people are now more vividly aware of their dependence on God and more earnestly seeking to experience His reality in their daily living than ever before in our generation.

Here is another good illustration of this same very significant truth. Two active members of the Brotherhood of St. Andrew had attended a laymen's week-end conference on Christian Living, held at the College of Preachers at the Washington Cathedral. Returning home, they worked up a similar week-end conference in their Pittsburgh assembly, holding it in St. Stephen's Church, McKeesport, Pa., for the 24 hours beginning Saturday afternoon. Fifty men attended and the whole conference was devoted to instruction in and the discussion and practice of prayer and meditation. The deep and active interest of all the men in the instructions and discussions was very fine, and the earnestness with which they attacked the making of private meditations was an inspiration. Would 50 laymen have left home for the purpose of giving 24 hours to the study of the prayer life a few years ago?

Such instances of the real hunger of people for a vital religion which will give them strength and peace are occurring throughout the Church and with increasing frequency. They are at once a cause for rejoicing and a challenge. Many a rector is even now being evaluated by an increasing number of his people with such a critical scrutiny of his ability to lead them in the development of their inner life as they have never before given this phase of his activity. And this means that the Church as a whole is coming in for earnest criticism on the ground that she is not adequately helping her people actually to experience the reality of God. This criticism of the clergy and of the Church, made by the clergy themselves in many cases, and by the Church in the person of her most loyal and devoted members, is not bitter; it is painfully wistful and deeply earnest.

Most certainly this indicates the activity which should receive chief emphasis, literally above every other emphasis, from the clergy and throughout the Church, now. This activity is the developing of his devotional life by the individual himself, humanly speaking, with the very necessary instruction and guidance given by his rector. No matter what it may cost in the way of difficult readjustment of values in the life and work of a parish, I firmly believe that this is the place for emphasis in religion today.

Turning from this glance at the general religious situation to look at the evangelistic aspect of it, we see that here the pressing need for emphasis upon helping the individual to work at the development of his prayer life is even more vividly apparent. Every Christian is, of course, expected by our Lord to be an evangelist; that is, a bearer of and a witness to the "good news" that Jesus Christ is the Way, the Truth, and the Life. This witness he cannot bear effectively unless he is, for and in himself, experiencing Christ as the Way, the Truth, and the Life; and this continuing experience he cannot have without prayer. We are thus logically compelled to say that in the last analysis the effectiveness of our evangelizing depends upon our prayer life.

The cause of evangelism—in which, we should constantly be

reminding ourselves, we have a vitally real load of responsibility to carry individually—is suffering because of our thoughtless assumption that because a person has been baptized and confirmed and attends the services of the Church he may therefore be expected to be an efficient evangelist. This is a false assumption. We have no right to expect him to bring others to Christ unless our Lord is actually the glorious Central Fact of his own daily living, and this becomes true for him in proportion as prayer becomes his most important activity. The place for emphasis in evangelism today is the development of his prayer life by the individual Christian himself; in absolute reliance, of course, upon the grace of God and with such human help as he may secure. Now, and for several years to come, we should, individually, put some very earnest effort into "strengthening the stakes."

THE VERY PRACTICAL QUESTION here presents itself: How is the individual to develop a more vital religious life? Given the sense of need already referred to, he might well first face the fact that he will have to work at his praying. He will have to assign time to it daily and he will have to exact of himself the same conscientious adherence to what Gladstone called "the work of worship" that he would demand of someone in his own employ. An ordered prayer life is really the moral equivalent of war, calling for the same perseverance, forgetfulness of self, and utter devotion to a cause which is expected of a soldier, and our first need is to challenge ourselves with this fact.

Having accepted this challenge, the individual is then confronted by the question as to what he is to do in the time allotted to prayer. Very, very few of us have ever been taught how to pray; but the individual doesn't realize this. He dislikes to admit what he thinks is his peculiar ignorance and therefore does not ask for the instruction and guidance in prayer which is without doubt his greatest spiritual need. What he should do at this stage of his development is to go to his rector and ask for such practical guidance and counsel as he needs, including the titles of a few of the best books on prayer and on meditation, which is the backbone of the prayer life.

Last and most important, the person working at the development of his praying should regard his utter and literal dependence upon the Holy Spirit as the vital aspect of his whole prayer life, the very essence of it. Most of us are very hazy in our understanding of the doctrine of the Holy Spirit; but we should remind ourselves that the third Person of the Blessed Trinity will not withhold His help because of our ignorance. On the contrary our ignorance, humbly confessed, offers Him the ideal field for the operation of His grace.

The rector's part in the development of the spiritual powers of the individuals who look to him for help is not easy. He will probably find that if he is to respond sympathetically and effectively to requests for help he will have to give to prayer the place of primary emphasis. This involves, first, an increased emphasis upon the development of his own prayer life, and, second, the counting of the cost to him as rector; for if his greatest emphasis is placed on the exacting work of deepening the interior life of his people it will obviously have to be removed from many of the interests now claiming it.

What a wonderful gain it will be for the progress of the Kingdom of our Lord when clergy and people alike give their best attention to His injunction "that men ought always to pray and not to faint"!



The Living Church Pulpit

A Sermonette for the Twelfth Sunday after Trinity

The Ministration of Righteousness

By the Rev. Lloyd S. Charters, M.A.
Rector of Emmanuel Church, Norwich, N. Y.

"For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory."—II CORINTHIANS 3:9.

ST. PAUL HERE REFERS to the so-called Mosaic law which as a system of ordinances and penalties was accounted glorious. But over against it he describes as of much greater glory the new emphasis of our blessed Lord, the inward urge of His teaching, and His message of forgiveness and reconciliation. If the face of Moses was transfigured in the giving of the law, the Gospel of Christ is so much more glorious as to overshadow the law. "For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory."

As St. Paul contrasts the law and the Gospel, so in every age the inherent and compelling power of Christianity must be set forth in practical apologetic. In our own day the vital power of the faith appears to wane before the factual demands of a world that is more than ever busy with material things. The whole field of education pays its respect to the scientific method by bending itself dramatically to the accumulation of further facts and realities.

Man is encouraged to think of himself as a chemical organism of many component parts, not excluding arsenic, tin, silver, and even lead. The multitudes attending the Century of Progress at Chicago learn of the rôle of the star Arcturus in the nightly display of electrical energy there and are reminded of the vast extent of the stellar galaxy, whose distances and dimensions are beyond comprehension. And in the same factual manner the casual newspaper reader is apprized of a great "find" in New Jersey (July, 1933)—the bones of a giant reptile, believed to be 95,000,000 years old; possibly an "hadrosaurus" or an "allosaurus," or perhaps the last of the dinosaurs. Facts, more facts, and greater realities are the absorbing passion of the day as the popularizing of science goes on apace.

Now as the author of our text does not disparage Moses and the law, so the Christian apologist would not stem the popular dissemination of scientific fact. Again, as St. Paul points to a higher light, so the faithful disciple today commands the Gospel of Christ as the greatest fact in all the world—the "Ministration of Righteousness" exceeding all else in glory! One cannot teach the full meaning of the Gospel in the same manner as a tutor imparts the facts of chemistry, astronomy, or natural science. There is difficulty indeed in explaining such fundamental things in life as love and beauty, goodness and truth. But that man who believes in Christ as the Lamb of God who taketh away the sin of the world need not hesitate to ask as does Bishop Furse, for example, "What is most real about a man?" "Is it his body, his brain, or his bones?" And, much as the Bishop answers his own question, comes at once the reply that the most real thing about a man is something beyond heart and head and hands. It is his personality. So we may say the spiritual is far more real than the material.

Our blessed Lord bore strong witness to the realities of the Gospel. A touch of the hand, a glance toward heaven, a spoken word—and a man was made to hear and speak. Such a ministration could not escape the notice of the world. So men said of Him, "He hath done all things well. He maketh the deaf to hear and the dumb to speak."

May we not see, as St. Paul saw so plainly, that Christianity as an inward urge, a life to be lived, a message of reconciliation, is a reality more glorious than the cleverest philosophy or the most compelling science.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Is Not This the Carpenter?

THE FIRST DISCIPLES were humble people. "Not many mighty, not many noble" are called, wrote St. Paul. He himself belonged to the privileged classes, and had a struggle with himself, as he confesses, not to be "ashamed of the Gospel of Christ" because to embrace it meant throwing in his lot with the despised and humble followers of a despised and rejected Leader.

1. We may well meditate sometimes upon the fact that our Lord Himself was discredited in the eyes of His neighbors by the fact that He came from a home of poverty and toil. When the Church forgets that, as too often it has been forgotten in Christian history, disaster follows. Yet He whom we worship and serve deliberately chose that way of life. He became the "Son of Mary." He grew up as the Carpenter of Nazareth. If we divide His 33 years into eleven parts, 10 of them were spent as a worker with His hands; only one as Teacher and Master, in the public eye. It was the mighty who crucified Him; "the common people heard Him gladly."

2. With a troubled conscience, one faces the fact that the scornful question "Is not this the carpenter?" would be on many lips today, were Jesus of Nazareth to appear in our midst. What chance would He have amid our class distinctions, in our luxury-loving society, or the clash of our industrial war? True, He would find followers today, as He did when He came from Nazareth and called fishermen from their nets to become His Apostles. He would find eager hearts awaiting Him, and ready hands to help Him—more and more loyal, no doubt, than any of us can believe. But the sad fact must be faced that He would also find, even among the people who profess and call themselves Christians, a cold reception and an indifferent hearing. "Is not this the Carpenter, the Son of Mary?" His hard hands, His rough dress, would seem sadly out of place in many a church which holds high His cross above its roof-top. His call to leave all and follow Him would fall on deaf ears in many a group of respectable and high-placed communicants at His altars. If this be not so, why sits the Church so complacent and unmoved in the face of injustice and wrong? Why so timid and hesitant in combatting the evils of child labor, sweated wages, and all the other iniquities of our social order?

3. Through all we need to remember who "This" is. He was and is "the carpenter, the Son of Mary," but He was and is our Incarnate Lord, who having "descended first into the lower parts of the earth . . . ascended up far above all heavens that He might fill all things." We do well to go back to Him as the Carpenter, and know Him in His lowliness, and His unforgettable sympathy with the lowly and oppressed.

"The King I sought for meekly stood;
A naked, hungry child
Clung round His gracious knee
And a poor, hunted slave looked up and smiled
To bless the smile that set him free."

Yes, that is one side of the picture. The other shows Him crowned with many crowns and going forth conquering and to conquer.

Every Christian must be willing to share His lowliness and bear His yoke. Yet no Christian need be appalled by the obstacles that still hinder the progress of His Kingdom. The perfect hands of the Carpenter have smitten the gates of brass and burst the bars of iron asunder. They who wait for His appearing go forward in hope that cannot be dismayed.

Make us, O Saviour, willing and able to have the mind in us which was in Thee: to strive against injustice and wrong; to make Thee known to all men; to hope in Thee.

The Modern Teacher Plans

By Miss Vera C. Gardner

Supervisor of Religious Education, Diocese of Chicago

THE "AVERAGE TEACHER" in our Church schools is usually the consecrated person who has many responsibilities at home, at school, or at business. Their response to teach in the school is one of love for Christ and His Church, otherwise the time could not be given. Therefore, every demand upon the time of these teachers can well be carefully guarded and planned. They are usually practical and eager to be guided into better ways of teaching their classes if it can be done consistently and without much ado. They are attracted by the new approach in teaching whereby the emphasis is on the *objective into the experience of the pupil*, instead of merely teaching the content or facts of the particular lesson. But they say, "I have not the time to plan my own course." "I do not know enough Child Psychology or Pedagogy, let alone the Bible and other necessary knowledge." This may be true at present.

However, the group of teachers at the Kenosha Conference, several being experienced public school teachers, found a way for the present by using the *Christian Nurture Series* as a guide.

The procedure of experience-centered teaching seemed to be hidden in the expression work covering a group of lessons with one theme or objective. Expression work that is not "busy work" or "things to keep the children quiet" was soon found by emphasizing the *objective* covering a series of lessons. The *Christian Nurture Series* used as a guide opened many possibilities in the kind of expression work which centers in the experience of the different age groups. The Christian religion is a Life to be lived. Therefore, our work as leaders is to lead our pupils into that Life. We learn by doing. This group of teachers at the Summer Conference sought to find how that could be done.

First, the main objective in Christian religious education, clearly stated, was to make the two great Commandments of our Lord to function in the growing personalities of the individual, young or old. Individuals should be led to love God and their neighbor.

To love God, the tools necessary were study of the life of Christ, the Bible, Prayer Book and the elements of worship, the Sacraments of the Church, Church History (*Work of the Holy Spirit in the Church*), lives of the saints and heroes of the faith, principles and ideals taught by Christ, hymns, pictures, church architecture as Christian expression, beauties and wonders of nature (gifts from God as Creator).

To love our neighbor, essentials were study of contribution to civilization of all races, world friendship, Christian principles versus social and world ills, threefold mission of Christ and His Church to all races, our share in coöperating in the purposes of God for the world.

Next we studied our entire curriculum for the 12 years of Church school life to see if we were consistent with our ultimate objectives. The objective for each year, according to the needs of each age group, were then discussed.

We were now ready to break the objectives into units of study for each age or grade in school. We took *The Christian Seasons* (Grade 5) as a typical grade to study. A look at the lesson topics in the front of the Teacher's Manual at once showed us that the year's course was broken up into six units of study for the entire year:

Trinity	—The Moral Ladder	(10 lessons)
Advent	—Expectancy	(5 lessons)
Christmas	—Fulfillment	(3 lessons)
Epiphany	—Discoveries	(6 lessons)
Lent	—Endurances	(7 lessons)
Easter, etc.	—Triumph	(11 lessons)

We soon saw that the objective for the year was to teach the Christian Year as it is the privilege of each Christian to live. Also that each of the six units of study had a specific objective,

although a part of the goal for the year and the ultimate objective for Christian education.

THE CLASS then selected one of the six units to plan for actual teaching. The fourth, Epiphany, unit was selected and it is outlined in the Teacher's Manual (Lesson topics) thus:

- The Gift of Self—(Story of Christ at 12 years)
- The Gift of Possessions—(Rich Young Ruler)
- The Friend of All—(Christ and the Fisherman)
- Jesus' Truthfulness—(Healing of the man with withered hand)
- God's Loving Kindness—(Healing of Epileptic boy)
- Review

These necessary steps in teaching a unit of work, with the application into this theme, were decided upon:

First, the specific objective clearly stated in terms of Christian experience. For this unit it was decided that the leader must help the child to discover Christian attitudes and virtues in Jesus which the child could live every day, even as the Wise Men found the baby Jesus and "returned rejoicing."

Second, the approach with the class. From the known to the unknown. For this unit it was decided that the class could be asked the previous Sunday to bring pictures or brief stories of discoveries. This to lead into stating characteristics they already have discovered in Jesus, and to creating a desire to find more through the study of Christ in the Gospels. This may lead to the study of the gospels with Bible in hands of the child. It could easily develop into more stories and research than outlined or suggested in the Teacher's Manual.

Third, possible activities into the experience of the class. For this unit those decided upon were—dramatic scenes starting with the Wise Men for Epiphany and leading into the Bible story and its applications into the everyday life of class members. A series of scenes was studied. Another, diaramas having two sections; with one side showing our Lord and one side showing the children carrying out the discovered Christian attitude. Another, an illustrated book of "Discoveries"—(pictures of nurses, priests, etc., showing people giving selves to the service of man). Study of the books of the New Testament. Study of Prayer Book and Hymnal for seasons' references.

Fourth, necessary information and tools. For this unit, New Testament, Prayer Book, Hymnal, biography, pictures, boxes for diaramas, biblical customs, *The Master and His Friends* by Wilson, and other modern portrayals of the Life of Christ.

Fifth, sharing the work. Presentation of the dramatization to the parish and use of the silver offering taken at the service for Lenten offering (Gift of Possession). Explanation of diaramas or illustrated books to whole school.

Sixth, desired outcomes. A group of boys and girls more alert to the Christian ideals and attitudes in their everyday living. A better knowledge of the gospels and the power of Christ in their lives. The missionary teaching of the Epiphany as the giving of self, time, and money, with the help and guidance found in the Prayer Book.

The members of the class at the Kenosha Conference thus worked out each unit of study for their grade, using their teacher's text as a guide only.

With what a sense of freedom and joy would teachers in our Church schools look forward to their year's work if they could sit down, and, with a little guidance, make a similar plan and outline for the coming school year for their classes. It would mean a clearer idea of the goals toward which we are leading the growing personalities trusted to us by God through His Church, and a clearer vision of the way to accomplish our goal for the year and for all Religious Education.



Churchwomen Today

Ada Loaring-Clark, Editor

THREE HUNDRED and FORTY years ago there was no Anglican communion, which has grown from 63 dioceses in 1833 to 380 in 1933, which has not been affected by the Oxford Movement, the centenary of which was celebrated in London in July. One of our readers

Growth of the Oxford Movement who went to England to attend the commemoration writes most interestingly of her experiences there. Among other things she tells me that the Bishop of London a short time ago dedicated a mission church at Mill Hill in honor of John Keble. This is probably the only parish to have a church named after Keble. Two other things which have not been dealt with in the reports I have seen, and which are of special interest to Churchwomen, are: Youth's Seven-Year Plan, and the children's pageant.

A large group of young men and women held a meeting one afternoon at Clifford's Inn at which they decided that the time has come for the younger generation to assume more activity and responsibility, and to take a more aggressive part in furthering the extension of the Church in her spiritual life. In order to accomplish this they formed themselves into a group to promote a seven-year Catholic plan of action. Law, medicine, music, the stage and literature, were among the professions represented.

The spacious auditorium of the Royal Albert Hall was filled to capacity when a pageant, "Youth," by the Rev. Eric Cheetham, was presented. It was beautifully given and made a thrilling spectacle. A spontaneous outburst came when, at the end, the figure of St. George entered in shining armor. The thousands of children in the audience rose and waved their programs, the whole vast audience broke into rousing cheers. Silent prayer followed for two minutes. Prayer that England and the whole of the Anglican communion everywhere may experience a conversion to the fullness of Faith.

WHILE I AM WRITING of things English let me tell you that the famous Bow bells in Cheapside, after being silent for five years, have been repaired, some of them recast, and are now ringing again in their strengthened tower. Who does

Bow Bells not remember their enshrinement in nursery rhyme?

"I'm sure I don't know,"
Says the big bell of Bow

and the association with Dick Whittington, who, when at Bunhill or the foot of Highgate Hill, on distant adventure bent, heard the bells that brought him back to fame and fortune say:

"Turn again Whittington,
Lord Mayor of London town."

To be born within sound of Bow bells makes one a true Londoner and a cockney. This is a very old qualification and was well established, by popular consent, as early as 1617. Bow bells did in fact play an important part in the life of London city in the Middle Ages. They rang out the curfew which marked the end of London's working day—not alone, for other churches delivered a like message to different areas of the city when night had fallen.

"No person shall be so daring," says the proclamation of the Mayor in 1334, "on pain of imprisonment, as to go wandering about the city after the hour of curfew rings out; unless it be some man of the city of good repute, or his servant, and that with reasonable cause, and with a light."

CHARACTER CENTERS in self, but is not self-centered. The beauty of character building is service, not satisfaction with self.

Books of the Day

Rev. William H. Dunphy
Editor



CLIFFORD BARRETT of Princeton has brought together in a single volume a highly instructive group of essays on *Contemporary Idealism in America* (Macmillan. \$2) which make mighty interesting reading to those who are interested in philosophy. Our fellow Churchman, Joseph Alexander Leighton, of Ohio State University, discusses "the principle of individuality and value." He believes that idealism commits suicide on the altar of our abstraction if the finite individual is regarded as merely a part of an Absolute Experience or Absolute Self.—Hamilton Fish Armstrong, the intelligent and travel experienced editor of *Foreign Affairs*, has given us a most useful first-hand study of *Hitler's Reich: The First Phase* (Macmillan. \$1). It is concise, candid, and impartial.—Those who like commonplaces written pleasantly will find them in abundance in *Life Begins at Forty*, by Walter B. Pitkin, professor of Journalism at Columbia (McGraw-Hill. \$1.50).—The New York Institute of Social and Religious Research has published an elaborate and highly statistical account of *Church Union in Canada, Its Causes and Consequences*. The struggle of three denominations towards union is well told by Claris Edwin Silcox (230 Park avenue, New York. \$3).—Another product of L. P. Jacks' visit to America is to be found in *My American Friends* (Macmillan. \$2). It is something more, however, than an entertaining book of reminiscences. It is a volume of worthwhile observations.—William and Wilkins of Baltimore have published, for the Carnegie Institution of Washington, William Arthur Heidel's instructive special study of the conception, ideals, and methods of science among the ancient Greeks. It is entitled *The Heroic Age in Science* (\$2.50).—Another highly interesting publication of the Carnegie Institution is Volume 2 of the *News Service Bulletin* covering scientific progress during 1930, 1931, and 1932. It is well illustrated.—Those who are interested in city planning, and that should include at least every city dweller, will find a world of encouragement in the latest publication of the Regional Plan Association (400 Madison avenue, New York), an offshoot of the Russell Sage Foundation. It is entitled *From Plan to Reality* and tells the story of four years of progress.

C. R. W.

THE FOOL HATH SAID. By Cyril Alington, Headmaster of Eton College. With a Preface by Dean Inge. Longmans, Green and Co., New York. 1933. Pp. 139. \$1.50.

TWENTY-SIX VARIETIES of foolish objections to the Christian religion are diagrammed, attacked, and answered by keen, good-natured, and attractive reasoning in this timely book. The chapters are headed with the "Fool's" statements, beginning with the rest of Psalm 53: 1, that "there is no God," and closing with the objection that "our Christian duties are very indefinite."

The author meets the principal shallownesses of this very ignorant day, as discovered at afternoon teas, in "best seller" novels, flashy magazine articles, and the like, and he wades into them all without mercy. His object is well stated in the Introduction. It is to give "encouragement to those who profess the Christian Faith, but profess it with a growing fear that their profession is intellectually indefensible."

J. H. H.

KNOW THYSELF. By James Wareham, with a Preface by the Most Rev. W. Temple, D.D., Archbishop of York. A. R. Mowbray & Co., and Morehouse Publishing Co. 70 cts.

THIS IS CALLED an aid to self-examination. Study of this thorough manual of examination, and aid to it, will repay the serious student. It is a spiritual essay on an important subject. It is also suggestive for the preacher and the confessor.

P. R. F.

NEWS OF THE CHURCH

Modernistic Church Building Consecrated

Design of Edifice, Chosen by Bishop of Southwark, Represents "Best Architectural Thought of Today"

(See front cover)

LONDON—The Church of St. Saviour, Eltham, considered in architectural circles the finest example of modern parish church architecture in the country, was recently consecrated by the Bishop of Southwark. The Bishop chose the design.

All tradition has been left behind in its designing. Its conception is unique. The architects, Messrs. Welsh, Cachmaille-Day and Lander, have attempted to design a building that would be a representative of twentieth century architecture.

VERY LITTLE WOODWORK

The church is illuminated by flood lights from the back. An almost entire absence of woodwork is another feature. The pulpit, the lectern, and the seats in the chancel are all of brick, corresponding to the walls.

Curves have been eliminated from the interior; the pillars are a number of straight lines. The roof of the nave is quite unlike any other church roof. It is constructed of glass, on to which concrete has been poured. The roof of the sanctuary, placed under a short tower, is 50 feet high, and narrow windows, stretching to the ceiling, increase this effect of height.

The choir is in a gallery at the west end, which also houses the organ. All of it that can be seen, however, is the console, as the pipes are concealed.

REREDOS AND FIGURE IN CONCRETE

Another unusual effect is afforded by the sanctuary. Instead of any draping behind the altar there is a reredos made of concrete to represent folded curtains. In the center of this, so that it can be seen by all, is a tall figure—about ten feet high—of the Risen Christ, also in concrete. The altar ornaments are made of gilt wood instead of brass. The font is a square block of concrete. Solid strength, indeed, is shown everywhere, and the local clergy have named the church the Rock of Gibraltar.

The architects say that no attempt has been made to reproduce any historical style on the one hand, nor to be unusual on the other, but rather to treat modern materials in a simple way. The architecture will be criticized, naturally, but the building should be seen before a final decision is made.

The Bishop, vested in cope and mitre, and attended by his chaplain, was received at the west door by the vicar of the parish, the Rev. G. H. Isaacson, and other

(Continued on page 442)



THE CHAPEL OF THE GUARDIAN ANGELS

At Ivoryton, Conn., summer camp of the parish of the Incarnation, New York, was built by a priest and students.

600 N.Y. Chapel Members Enjoy Outing at Camp

Parish of Incarnation, New York, is Host to Boys, Girls, and Women

IVORYTON, CONN.—Through the parish of the Incarnation, New York, nearly 600 boys, girls, and women enjoy a month's outing during the summer at the parish's summer camp near here.

These are all members of the Chapel of the Incarnation on East 31st street, New York. During August there were 140 boys in camp. There is also a cottage for children from the parish's day nursery, and the Ethel McLean Home for mothers and small children.

The Chapel of the Guardian Angels at the summer camp was designed and built entirely by the Rev. Nicholas M. Feringa, vicar, and some students of General Theological Seminary who are working at the camp as counsellors.

The Holy Communion is celebrated daily in this chapel at 6:30 A.M. with a large voluntary attendance. Prayers are said before breakfast and just before retiring.

The Rev. H. P. Silver, D.D., is rector of the Church of the Incarnation.

Historic Ohio Church Described Over Radio

GRANVILLE, OHIO—St. Luke's Church, one of the oldest and best designed buildings in the state, was described recently in a radio broadcast from station WCAH, Columbus. The broadcast was one of a series describing historic spots in the state.

The church, built in 1837, is visited today by pilgrims from all parts of the country. This fall the parishioners hope to paint the church to preserve the fine old woodwork and are seeking financial aid.

Dr. Franklin to Open Church of Air Series

Treasurer of National Council Will Discuss "Re-Thinking Missions" in Address September 10th

NEW YORK—The first Episcopal Church of the Air service of the current season, made possible through the generosity of the Columbia Broadcasting System, will be put on the air the morning of September 10th. The feature of this service will be an address by Lewis B. Franklin, D.C.L., vice president and treasurer of the National Council, on Re-Thinking Missions.

During this third season of Episcopal Church broadcasts there will be eight services at approximately monthly intervals from September through May. Announcement of speakers and dates will be made later. The broadcast is on an almost nation-wide hookup, but anyone who is unable to hear it locally should communicate with his nearest Columbia station.

Knights of SS. John Elect New Officers

Rev. F. M. Wetherill Named Grand Commander; Pennant Awarded

CHESTERTOWN, N. Y.—The Rev. F. M. Wetherill, of Philadelphia, was elected grand commander of the Knights of SS. John at the recent annual meeting on Friends Lake, near here.

R. D. Pollock, of All Saints' Cathedral, Albany, N. Y., was elected grand lieutenant commander, and Paul E. Quirin, grand secretary and treasurer. Kennedy C. Watkins, of Washington, D. C., was elected to the grand council.

St. Mark's Church, Malone, N. Y., won the Grand Commander's Pennant, it was announced at the meeting. Willard Mitchell is commander of this chapter.

Indianapolis Church

Subscribes \$15,000

INDIANAPOLIS, IND.—The Church of the Advent, Indianapolis, has successfully subscribed the first unit of \$15,000 toward the retirement of the funded debt of the parish. The Rev. George S. Southworth is rector.

New Bishop of Pretoria

PRETORIA, SOUTH AFRICA—The Ven. Wilfred Parker was consecrated fifth Bishop of Pretoria at the Cathedral of St. Alban July 23d by the Archbishop of Cape Town, assisted by six other bishops.

Churches Unharmed, Says Bishop of Cuba

Clergy Experience No Particular Trouble Other Than Lack of Food; Services in Cathedral

NEW YORK—Church buildings have not suffered in the recent overthrow of the Machado government and the subsequent rioting, the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, has informed the National Council.

The clergy had no particular trouble, further than the difficulty of insufficient food, the Bishop wrote August 15th. He said he had talked with the different clergy in the neighborhood of Havana.

"I have had the regular services in the cathedral, except the night services, which I gave up, as it was impossible for anyone to come," the Bishop wrote.

"I will write later when I hear from the country. I plan to stay here until the situation clears up. I think that this week will see an end to our troubles."

Modernistic English Church Is Consecrated

(Continued from page 441)

clergy in the deanery. After a procession around the church, as psalms were sung, the Bishop knocked three times on the west door with his pastoral staff. The door was opened, and F. J. Andrews, warden, delivered the keys of the church to the Bishop, who placed them on the altar.

BISHOP STRESSES MODERN BUILDING NOTE

Mentioning that he himself chose the design, the Bishop said in his sermon:

"It is unlike other churches; it shows us that the architecture of Christian churches should not be limited to any one particular style. Those who think that gothic, Norman, or classical architecture are the only styles in which churches should be built forget that the Church of God is a living Church, and shows its life by ever growing."

"Those who look back on the past forget that each of those styles was in its own day and generation a novel attempt to depict in stone or brick, in the combination of form, mass, light, or color, the thoughts and expressions of that particular age. At the time when gothic architecture was at its height, gothic architecture was the natural architecture of that period. So the architecture of this church is the architecture of its period of the present twentieth century, or that part of it in which we are living now."

"We cannot tell what developments the remainder of the century will bring, but we can be sure they will not discard materials, simply because they were not available to our forefathers, or other advantages placed in our hands through the discoveries of modern science."

"Of the nearly 350 churches in this diocese, there is now at least one which is a frank, honest, straightforward effort to express the ideas, methods, and type of thought of our own day and generation. This is a modern building, but some day it will become an ancient building, and people will say: 'That is the earliest example of Church architecture after the period of the Great War.'"

Chicago Church Sponsors Week-day Classes as City Reduces School Activities

CHICAGO—Because of the curtailment of activities in the public schools of Chicago under an economy program, Holy Cross-Emmanuel Church on the south side is inaugurating a series of week-day classes for children of the neighborhood.

The first class was started last week. It is a handicraft class, dealing with carving in both wood and metal. Louis Wilkins of the parish is in charge. A kindergarten also is projected, according to the Rev. John Strachan, rector.

Conferences Planned At Bernardsville, N.J.

Rev. J. Wilson Sutton is President of Committee in Charge of Work; to Aid New York District

BERNARDSVILLE, N. J.—Seven stated conferences are planned for September and October at the House for Retreats and Conferences in Bernardsville, and are outlined in a bulletin just issued by the Rev. T. A. Conover, secretary. The house is expected to prove increasingly its usefulness as a fountain-head of spiritual power to the whole New York metropolitan district.

The following is the enlarged committee in charge of developing this work: the Rev. J. Wilson Sutton, president; the Rev. W. Russell Bowie, vice president; the Rev. Mr. Conover, secretary; the Rev. T. W. Attridge, the Rev. John Crocker, the Rev. H. C. Robbins, Dr. Adelaide T. Case, Mrs. John Howell, Mrs. Paul Matthews, and Mrs. Henry H. Pierce.

Conferences are: parish secretaries, September 9th and 10th; teachers in Church boarding schools for girls, September 15th to 17th; college girls, September 18th and 19th; general clergy conference, September 20th to 22d; clergy of the diocese of New Jersey, September 25th (Quiet Day); organists and choirmasters, October, day not set; laywomen, October, day not set.

Society Offers Courses Through Correspondence

WASHINGTON—The Society for the Home Study of Holy Scripture and Church History enters this fall upon the fifth year of its activity in connection with Washington Cathedral. The following courses of study are offered: Some of the Chief Old Testament Prophets, by the Rev. Dr. William S. Bishop, director of Studies; English Church History, with Special Reference to the Reformation, by the Rev. Cornelius S. Abbott, and Our Prayer Book As It Is Today, by Canon Arthur B. Rudd.

The final date for registration for the classes of 1933-34 is September 23d. Application for further information should be to Dr. Bishop, 1912 Belmont road, Washington, D. C.

Philadelphia Church Will Be Reopened

Rev. T. L. Harris, of Harvard University, to Be in Charge of Parish of St. Luke and the Epiphany

PHILADELPHIA—The Church of St. Luke and the Epiphany, which has been closed during July and August, will reopen September 10th, with a service at 11 A.M. The vestry made the following announcement to the congregation:

"Following upon the resignation of the Rev. David M. Steele, D.D., as rector, in the early spring, the vestry of St. Luke and the Epiphany has invited the Rev. Thomas L. Harris to take charge of the parish during the winter.

"The problem of the downtown church is one of such unusual complexity that the vestry has decided to adopt a policy of investigation with a view to reaching some decision as to the final destiny of St. Luke's Church.

"It will be remembered that the congregation of St. Luke and the Epiphany decided not to enter into the proposed merger with Holy Trinity parish last May.

"For the past three years the Rev. Mr. Harris has been adviser in religion at Harvard University, a position which has given him exceptional opportunities for work among young people."

The Rev. Mr. Harris will serve for the present as minister in charge, the former rector, Dr. Steele, having been elected rector emeritus last June.

Unemployed Men Form Large Congregation

DETROIT—Congregations of 400 unemployed men gather in Mariners' Church, the headquarters of the Episcopal Church Missions, each Sunday, according to the Rev. George Backhurst, superintendent.

From these men has been developed a choir of a dozen men. Some of these men sang in boy choirs years ago, but have been out of touch with the Church for a long time.

One of the men made an altar for the chapel, another made a processional cross, and another a pair of standard lights for the sanctuary.

At the weekly Thursday celebrations they sing the service without an organ accompaniment, and also the Litany on Fridays.

"We do wish to develop this phase of our work," said the Rev. Mr. Backhurst. "The men are so anxious to do the thing right that they want vestments. We have none. Will some church donate discarded choir vestments? We are used to left-offs, and would be very grateful to receive them. Our men have been invited to sing in other institutions, but naturally they are very self-conscious about their clothes, and, as they say, they want to do the service right."

"Parcels may be sent collect to Episcopal City Mission, 20 West Woodbridge street, Detroit, Mich., and will be gratefully acknowledged by me."



Russian Church's Divisions Continue

Archbishop Sergius, Acting Patriarch, Attempts to Relieve Suspicions of Soviet Government

BY CANON W. A. WIGRAM

LONDON—The divisions of the Russian Church, both in that tormented land and among the exiles, still continue. Readers will know that the Archbishop Sergius of Nijni-Novgorod is acting as Patriarch, in the face of endless difficulties in Russia, while the exiles are divided into two parties. These are the ultraroyalists, under the staunch old Bishop Anthony of Kiev who now resides at Karlowitz (or Karlovci) in Jugoslavia, and the moderates, who recognize Eulogius, the prelate now in Paris, as their head.

The acting Patriarch Sergius is anxious to do something to relieve the political suspicions which are one reason, or perhaps one excuse, for the anti-religious policy of the Soviet government, and so to relieve the position of Christians in Russia. For this reason he has written to Archbishop, or Exarch, Anthony, giving him instructions either to return to what is, after all, his proper diocese in Russia, or, if he cannot do that, to reconcile himself with Archbishop Eulogius.

NOT LIKELY TO RETURN

Naturally, Archbishop Anthony is not likely to return to Russia, for he would meet his death at once if he did, nor will he recognize the spiritual rights of any bishop who has, to his thinking, put himself outside the true Church by recognizing the Soviet government. Nor is he likely, one fears, to take any steps to end a dispute in which each side is persuaded that he is acting on principle, and to reconcile himself with Eulogius. Nothing but death seems likely to bring about that reconciliation.

The acting Patriarch Sergius, hardly expecting Anthony to obey his orders, has also communicated with the Patriarch Barnabas of Jugoslavia, concerning these bishops of the "Karlowitz party." He points out that by law, now that they have left their own dioceses, they have no ecclesiastical status, and that their claim to rule all the "Church of the Exiles" only does harm to the Church in its struggle in Russia. Hence he suggests that they are abusing the hospitality that Serbia is showing them by these political activities, and they really ought to regularize their own position by submitting to Archbishop Eulogius who, having been consecrated as Bishop of the Russian exiles, has a stronger ecclesiastical position than themselves, and incidentally ought to connect also their own position towards himself, the acting Patriarch of Russia.

If nothing is done to secure these ends, he may be obliged to issue a sentence of suspension against them all, and in the meantime he begs the Patriarch Barnabas to act as mediator.

English Bishop Insists Days of "My Lord" Over

BRISTOL, ENGLAND—The Rt. Rev. Dr. Salisbury Woodward, Bishop of Bristol, has asked his flock to cease calling him "My Lord."

"In the old days, when bishops were amicable scholars living in dignified ease apart from the clergy, such titles were perhaps not inappropriate, but, thank God, things are different now," he said.

Arizona Conference Has Attendance of Over 100

Clergy and Laity Spend Two Weeks On Mountain Near Prescott

PRESCOTT, ARIZ.—The annual vacation conference of the clergy and laity of Arizona gathered here among the tall pines recently for two weeks of mental, spiritual, and physical exercises. The conference, on the Church's own 18-acre mountain property, had an attendance of more than 100.

Among the conference leaders were Miss Mabel Lee Cooper, Miss Helen Wright, national Girls' Friendly Society worker, the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles, and the Rt. Rev. Walter Mitchell, Bishop of Arizona.

Larger Attendance of Boys At Conference in Vermont

BURLINGTON, VT.—The diocesan young people's conference just ended at Rock Point taxed the accommodation almost to the limit. The conference has grown so rapidly during the three short years since its commencement, that it has more than justified the hopes of the Bishop and those who were responsible for its inauguration.

This year there were many excellent things about the conference, but perhaps the remarkable increase in the proportion of boys was the most noticeable, the increase in total numbers being more than 25 per cent.

In addition to the excellent and popular courses given by the new faculty members, Miss Letitia Stockett and the Rev. Dr. Arthur Sherman, the evening programs proved to be very popular and profitable.

Iolani School, Honolulu, Adds New Department in Fall Term

HONOLULU—Iolani School, at the beginning of the fall term, will add an entirely new department of work. Courses will be given in woodwork, mechanical drawing, and architectural drafting.

Henry L. Artau is to be the instructor. He is a mechanical engineer with special training in the United States and England.

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A. H. LOCKE, PRIEST

GROSSE ILE, MICH.—The Rev. A. H. Locke, retired priest of the diocese of Michigan, died August 21st at his home here.

The Rev. Mr. Locke was born in Augusta, Me., September 26, 1852. He studied in Harvard University and in Berlin, Germany. He was ordained to the diaconate in 1876 and to the priesthood in 1878 by Bishop Neely. He married Mary Frances Sabaton in 1896.

The Rev. Mr. Locke was connected with various parishes in the United States, including the parish in Hastings, Mich.; Camden, Me.; St. Luke's, Saranac Lake, N. Y.; Trinity Church, Fort Edward, N. Y.; St. Paul's, Grand Rapids, Mich.; Trinity Church, Hudson, Mich.; and St. James' Church, Grosse Ile, from which he resigned to retire in 1912.

GEORGE E. SWAN, PRIEST

LOS ANGELES, CALIF.—The Rev. George Edward Swan, D.D., rector emeritus of St. Luke's Church, Monrovia, and historiographer of the diocese of Los Angeles, died at the Good Samaritan Hospital August 6th, at the age of 79.

Born in Chelmsford, England, in 1854, Dr. Swan came to America at the age of 19. He graduated from Seabury Divinity School and received his B.D. in 1880. The same school conferred on him the degree of Doctor of Divinity in 1927.

Following graduation Dr. Swan went to Fergus Falls, Minn., to take charge of a mission and work among the Sioux Indians. He was rector of St. John's Church, Moorehead, Minn., 1881-87; dean of the pro-cathedral in Indianapolis 1887-91; principal of the Indianapolis School for Girls 1891-95. Since that time he has lived in California, being rector of St. Mark's, Berkeley, where he built the present church, dean of the pro-cathedral in Sacramento, and rector of St. Mark's, Upland. In 1915 he retired because of ill health. Recovering, he took up active work again in 1921, when he became rector of St. Luke's, Monrovia, where he built a beautiful church costing \$50,000. He retired in 1927. He was a delegate to the General Convention of 1889 and 1907.

Dr. Swan married Miss Marion E. C. Hawley in 1888 and she survives him, as does his son, Fletcher J. Swan, and daughter, Mrs. Livingston Porter, both of Pasadena.

THE CHINESE CHURCH has its own men and women with college and seminary and post-graduate training. It needs from abroad, besides financial help, a few leaders with professional training in religious education, to help conserve the past labors of the Church, to help produce teaching materials, to help develop a leadership for religious education.

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Diocese of Chicago Signs Under NRA

Other Church Organizations Preparing to Meet Requirements—Bishops to Attend Celebration

CHICAGO—The National Recovery Act sign appears now at Chicago diocesan headquarters. The code was signed on behalf of the Diocesan Council and its employees. The Episcopal Church is said to be the first of the city-wide Church organizations in Chicago to sign the code.

Other Church organizations are understood to be taking steps toward meeting the requirements of the general code and coming within the same.

BISHOPS TO ATTEND STADIUM SERVICE

Ten or 12 bishops are expected to be present at the Oxford Movement Centenary celebration service at the Chicago Stadium, September 29th. All the bishops in the province of the Midwest have been invited to participate.

The Rt. Rev. William T. Manning, D.D., of New York, will preach at the service and the Rt. Rev. George Craig Stewart, D.D., will officiate. More than 11,000 tickets have been requested thus far, according to the Rev. Harold Holt, rector of Grace Church, Oak Park, chairman of the arrangements committee.

FELLOWSHIP OF FAITHS

What is said to be one of the largest religious parliaments ever held is assembling in Chicago. It is the World Fellowship of Faiths, held in connection with the World's Fair.

The committee in charge of plans, headed by Bishop Francis J. McConnell of the Methodist Church, reports that 102 creeds and sects are represented.

NEWS NOTES

Bishop Stewart has sailed from Ireland for home and will be in Chicago within a week or 10 days.

The Girls' Friendly Society of the diocese is planning a conference of its members September 16th.

St. Bartholomew's choir presented a program at the Hall of Religions at the World's Fair August 20th.

Libertyville, Ill., Church to Celebrate 25th Anniversary

LIBERTYVILLE, ILL.—St. Lawrence's Church is making plans to celebrate the 25th anniversary of its founding September 17th. The Rt. Rev. George Craig Stewart, D.D., the archdeacons, and the former rectors of the parish will participate in the day's program. A reunion of former members of the parish and a dinner and reception will be other features. George Burridge is chairman of arrangements. Dudley B. McNeil, of Elgin, recently was appointed in charge of this church, succeeding the Rev. J. Russell Vaughan, now chaplain of St. Mary's Home, Chicago. Mr. McNeil will take up his studies for holy orders at Seabury-Western Theological Seminary this fall.

Rector and Young People From Diocese of Newark Visit Virginia Missions

HAUTHORNE, N. J.—A 1,300-mile automobile trip was taken from July 31st to August 10th by the Rev. Frederick J. Warnecke, rector of St. Clement's Church, Hawthorne, and 11 members of his parish, principally members of the Young People's Fellowship.

After a stop at Washington, D. C., they went to the Virginia mountains to observe the Church's missionary activities there. Following their arrival at Charlottesville, the Ven. Frederick W. Neve, D.D., and the Ven. W. R. Mason told them the story of the work in the Blue Ridge archdeaconry.

While on their trip the group visited eight missions and had informal talks with those connected with them, thus gaining a direct knowledge of affairs there.

Home for Convalescents Established by Sisters

Institution to Aid in Continuing Work of Toronto Hospital

TORONTO—Realizing the importance of convalescent care after discharge from hospital, the Sisters of St. John the Divine have recently established at Aurora the nucleus of what they hope will soon develop into an adequate and thoroughly efficient convalescent home, which will fill a long-felt want in connection with their hospital work in Toronto.

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TORONTO—Special significance will attach to the observance of Children's Day in the Canadian Church this year, in view of the fact that 1933 is the 150th anniversary of the organizing of the first Church school in Canada. It is also the 25th anniversary of the beginning of organized Church school work under the General Synod.

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ANNOUNCEMENTS

Born

HAYES—To the Rev. and Mrs. James Leslie Hayes of St. Mary's Church, Provo, Utah, a son, JAMES LESLIE HAYES, II. The birth was on August 15th at St. Mark's Hospital, Salt Lake City, Utah.

Died

RUSH—On August 17, 1933, at the Severn Apartments, LOUISA, daughter of the late George and Mary Graham Bowdoin and widow of Murray RUSH of Philadelphia. Funeral services on Saturday, August 19th, at St. James the Less, Falls of Schuylkill, Philadelphia, Pa., at 3:30 P.M.

Memorials

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